لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Fath 1349—December 1970

KHILAFAT LIBRARY

EDITORS

S. D. AHMAD **M. G. AHMAD**

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

KHILAFAT LIBRARY

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islah-o-Irshad,
Sadr Anjuman-i-Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

Printed at the Nusrat Art Press, Rabwah and Published by M. Masud Ahmad B.A.
for the Sadr Anjuman Ahmadiyya Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

KHILAFAT LIBRARY

EDITORS

S. D. AHMAD M. G. AHMAD

Assistant Editor

Ch. Ali Muhammad B.A., B.T.

Contributing Editors :

Nafis-ur-Rahman A. G. Soofi

Prof. Chaudhry Muhammad Ali M.A.

Bashir Ahmad Orchard

Abdur Rahman Khan Bengalee.

Annual subscription including packing and postage :

1.	Pakistan, India and Ceylon :	... Rs. 10
2.	England and other sterling areas	... £1.
3.	U. S. A. and other dollar areas :	... $3.00

Notes : Cheques and drafts should preferably be drawn on a Pakistan bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U.S.A. and 4sh. for U.K. should be added to the amount of subscription.

CONTENTS

1. The Ahmadiyya Annual Gathering ... 381

2. Thus said the Holy Prophet ... 383

3. The Holy Quran : Its material and spiritual blessings ... 384
Amir-ul-Mominin, the late Khalifatul Masih II

4. All blessings are vested in Khilafat ... 386
Amirul-ul-Mominin the Khalifatul Masih III

5. Khilafat in Islam ... 388
Ali Muhammad B.A.,B.T.

6. Moon in the East ... 391
Abdul Ghafoor Soofi

7. Why was Pilate present at the crucifixion ... 406
Muhammad A. Khan Ghauri, Rabwah.

KHILAFAT LIBRARY

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXIV FATH, 1349—DECEMBER, 1970 No. 12

KHILAFAT LIBRARY

The Ahmadiyya Annual Gathering

"God, the Glorious, has planned to draw to the religion of Unity all the good souls possessing healthy nature, who abide in different habitations in the earth, in Europe and in Asia, to gather His servants together in the faith. This is the aim of God, the Magnificent, which I have been commissioned to work out in the world".

In these words the Promised Messiah, Holy Founder of the Ahmadiyya Movement in Islam, announced his mission to mankind. In order to carry forward his program the members of the Ahmadiyya community meet annually in response to the call of their Imam, for a stock-taking, a renewal of commitment and close mutual collaboration to consolidate the "sinews of war" for the cause of Islam.

The members have been summoned by Amirul Mominin Hazrat Hafiz Mirza Nasir Ahmad Khalifa-tul-Masih III to meet at Rabwah on the 26th, 27th and 28th of December. It is ex-

pected that the gathering this year would beat all previous attendance records, in view of the encouraging portents pointing to the upsurge of Islamic revival activity in African countries visited recently by the Khalifa-tul-Masih III, to demonstrate their readiness to "stand by" for any call for further sacrifices the Imam might be pleased to make.

The last week of December furnishes an occasion all the world over for festive get-togethers mostly centred in booze and dance, gamboling and holidaying with an abandon characteristic of orgies that abundance of money and lack of restraints has made possible on a large scale. The rampage will leave behind thousands dead on the wheel and on the road.

KHILAFAT LIBRARY

Only in Rabwah over a hundred thousand will assemble with the sole purpose of glorifying God, offering jointly the prescribed prayer and seek together guidance to carry on the battle of Islam under the inspired leadership of the Commander of the Faithful.

We re-echo here the prayers of the Promised Messiah (peace and blessings be on him) for the participants :-

"May Allah be with each and everyone who undertakes the journey for this get-together solely for His pleasure and grant them all great reward and have compassion on them and make ease for them in their circumstances of hardship and difficulty and remove their sorrows and grief and relieve them of every discomfort and open up to them the ways to their desired goals and raise them on the latter day with His mercy and grace and may He be the guardian over their household in their absence till the end of their return journey.

O Lord of Glory and Grace, O Lord of Compassion and giver of ease in hardships, grant all prayers of mine and grant us victory over our opponents with brilliant signs, for, Thou possessest all Might and Power. Amen".

Besides his inaugural address the Amir-ul-Mominin will speak to the community on the 27th and deliver his closing address on the last session on 28th evening. Eminent scholars

(*Continued on page 383*)

Thus said the Holy Prophet :

1. It is reported by Abdullah that the Holy Prophet said ; 'Every man is with him whom he loves'. (Sahih Bukhari)
2. Anas bin Malik reports the Holy Prophet said ; 'None of you can be a true believer unless I am dearer to him than his son, his father and all mankind.' (Sahih Bukhari)
3. Anas reports ; the Holy Prophet, peace and blessings of Allah be on him, said : 'No one can be a true believer unless I am dearer to him than his family, his wealth and all mankind'. (Sahih Muslin)
4. It is reported by Anas bin Malik that someone enquired of the Holy Prophet : 'When will the Day of Judgement be ?'' The Holy Prophet asked : 'What preparations have you made for it' ? The man replied : ''Of prayers, fasting and charity, not much but I love Allah and His Prophet'. The Holy Prophet said : 'Then you will be with him whom you love'. (Sahih Bukhari)

Eng : M. G. Ahmad

KHILAFAT LIBRARY

(*Continued from page 382*)

of the movement will speak on the life and disposition of the Holy Prophet Muhammad (peace and blessings of Allah be with him and his people), on the Promised Messiah (peace and grace be on him), on renaissance of Islam through the Ahmadiyya dispensation, duties and obligations of the Ahmadiyya youth, conspiracies against the Khilafat, prophecies relating to the emergence of Islam as the future faith of mankind, rubuttal of criticism levelled against the Ahmadiyya movement, and contribution of the late Khalifa-tul Masih II to the diffusion and exposition of the teachings and meaning and lights of the Holy Quran.

KHILAFAT LIBRARY

The Quran :
Its Material and Spiritual Blessings

(By the Amir-ul Mominin, the tate Khalifatul Masih II, the Promised Reformer).

The sun has two qualities in its make-up ; firstly, all the bodies orbit around it ; secondly, it illumines all the objects around it. So far as revolution of bodies around it is concerned, all of them without exception orbit about it but so far as the extension of its light is concerned, it illumines only the objects exposed to it. Its first quality may be called its physical property and its second quality may be called its spiritual property. For, the spiritual quality has the special property of affectation only on contact the way the Divine material benefits are available to everyone, the believer and the non-believer alike, but His spiritual gifts are granted only to those who expose their souls and their hearts to His light.

The day the Holy Quran was sent down, simultaneously there descended material and spiritual blessings that were akin to it. With the very first word spoken to the Holy Prophet Muhammad (peace and blessings of Allah be with him), he was designated 'the sun" and mankind was obligated to revolve around him. It is true that the spiritual glory of the Holy Prophet (blessings of Allah and His peace on him) was ever on the ascendent and continues to grow ; even all the religious bodies keep orbiting around him without pause or break. Belief in him was as much an imperative the evening he was vouchsafed the Divine word as it was in the last moment of his life. In other words, whosoever sought to merit the grace of God, he was required to orbit around him, for, from the moment he was commissioned, he had become for the world its sun—the entire organism of the Universe was hence bound up with him. Its physical symbol appointed by God was

represented by the invulnerability of the sun to destruction at the hands of any one other than God, the Supreme. Similarly his person was granted security against the high-handedness of the world since the moment the first instalment of the Divine word was revealed to him. His enemies from the beginning to the end spared no pains to plan his murder, leaving no stone unturned, but they failed to undo him. For, he was the sun; no man can encompass the destruction of the sun.

The second category of the first property is a spiritual quality—the light of the sun being akin to spiritual expression. For, only one who turns his face in its direction, is benefited by the light. It is a characteristic of the spiritual properties that only those who are devoted to them are benefited. This property was to be found in its perfect proportions only in the Holy Prophet (peace and blessings of Allah be on him and his people).

KHILAFAT LIBRARY

He was granted the property of spiritual grace simultaneously with the grant of Divine word to him, in the same manner as the sun has the property of giving light which it has been doing since it came into existence and has been doing so unifirmly. But it gives light only to the one who opens his doors to it. Allah, the Magnificent, has likewise granted the Holy Prophet (peace and blessings of Allah be on him) the property of imparting spiritual light from the day he was raised as prophet and is not subject to alternate periods of increase and decrease—not that his beneficence was of low volume in incepient stage and burgeoned later; it has been uniform from the first hour of his prophethood like the light of the sun, neither at a low or a high point at the initial stage nor at a high or low volume at the current stage, the only difference being in the respective capacities of the beneficiaries, the way the houses with wider doors receive more light and the houses with narrow inlets receive less of it, in the same manner one who expands his hearts receives a larger

(*Continued on page 7*)

All Blessings are vested in Khilafat

(By Amir-ul-Mominin the Khalifa-tul-Masih III)

In the light of situations and events that I saw in the European countries I have just been to, I feel convinced that the day is not far off when our youth and our old folks, both men and women, shall be called upon to render utmost sacrifice for the consolidation and propagation of Islam and for the establishment of Divine Unity;. And I hope to God and pray hard in this behalf that whenever the hour strikes, none of us should fail his God and should know and honor his commitment fully.

KHILAFAT LIBRARY

In order to bring you up in this dicipline, the Promised Reformer, the late Khalifa-tul Masih II (may Allah be pleased with him) taught you quite a few lessons. I would recapitulate here some of them that carry a basic value. The first teaches devotion to Khilafat, the second lays stress on getting used to strenuous application and the third emphasized establishment of fair dealing, the fouth which is of fundamental organizational value, lays down that our youngmen should know that they have to take to humble ways in their lives as servants of God, His Prophet and of mankind.

In respect of the first lesson I would like to say that so long as Allah, the Glorious, is pleased to favor His dispensation with righteous Khilafat, all the blessings are to be found in the Khalifat. Those who fail to appreciate this point are denied these graces. This is my personal experience that my supplications in favor of people who do not appreciate this point are not entertained and are turned down. I have, nonetheless, personally speaking made a rule to keep praying without relaxing for those about whom I know for certain that they do not appreciate the importance of Khilafat and their hearts do not harbor the love and attachment that an Ahmadi is expected to feel for the institution.

My assignment is to pray. I do my duty. Now it is for God to accept it. I have the repeated expreience that my petitions in behalf of such people are not entertained. As against this my petition in behalf of the individual or a whole group of persons suffering from short-comings in practice but holding fast to their beliefs and deeply involved in the communty organization and having true attachment with the Khilafat, are most graciously accepted by Allah, the Glorious, too oftern, too readily.

In this short period since I have been installed in the seat of Khilafat this has been my experience—the way I found the graces of Allah pouring down and some of my prayers disregarded—that I am referring to you breifly.

So long as the righteous Khilafat lasts these blessings of the institution shall abide with the community. What will happen if and when (God forbid) conditions change and the community does not remain entrenched on community level in this belief and practice, necessary condstions for the grant of this gift, God alone knows.

But today we are seriously worried about the weakling who is known as Ahmadi but views with indifference this core of the Ahmadiyya organization, in utter disregard.

The Promised Reformer had therefore made it obligatory on the Khuddam to join in the pledge of commitment so that the young men of the community should remain dedicated to the Khliafat and be ever ready to make every sacrifice in this behalf as all good and all blessings inhere in it".

(Continued from page 4)

KHILAFAT LIBRARY

portion of his grace and the one who has a straitened heart receives less of it. So far, however, his beneficence is concerned its grace has been uniform from the outset and shall continue so till the last day.

In short, the night the Holy Quran was sent down both the spiritual as well as the physical graces came into being simultaneously in their full measure in such a perfect shape, as had never happened before". (Tafsir-i-Kabir Vol. VI part II pp. 302-310)

Eng. A. G. Soofi

Khilafat in Isalm

وعد الله الذين آمنوا منكم و عملوا الصلحت ليستخلفنهم فى
الارض كما استخلف الذين من قبلهم وليمكنن لهم دينهم الذى
ارتضى لهم وليبدلنهم من بعد خوفهم امناً يعبدوننى لا يشركون
بى شيئاً و من كفر بعد ذالک فاولئك هم الفاسقون

Allah has promised to those among you who believe and do good works that He will surely make them successors in the earth, as He made successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. (24 : 56)

KHILAFAT LIBRARY

According to the Quranic verse quoted above, the institution of Khilafat in Islam was predicted to be established after the death of the Holy Prophet Muhammad (peace and blessings of God be on him). Prophets of yore were succeeded by their most faithful disciples who carried out their master's missions to a successful end. The Pontiffs at Rome have invariably regarded themself as the representatives and successors of Jesus Christ.

During the course of ten years at Medina the Holy Prophet, (peace and blessings of God be on him) who was driven out from his home-town in dire circumstances became the sovereign ruler of Arabia and the Islamic State at Medina, a sovereign state. The whole of Arabia was divided into a number of provinces which were

placed under governors with full powers for governance and leadership in the five daily prayers. After the sad demise of the Holy Prophet in 632 A. D. Abu Bakr was unanimously elected successor by the Mahajarins (Refugees) as well as the Ansars (Helpers) of Medina. At the outset the Khalifa was confronted with tribal revolts all over Arabia who refused to pay the Zakat-tax to the new government at Medina. But the Khalifa put down all such revolts with wisdom and determination and peace was re-established in the land. After a brief reign of two years and a half, Abu Bakr expired and was buried by the side of his Holy Master (peace and blessings of God be on him) in 634 A.D.

During the reigns of Khalifas Omar, Usman and Ali the frontiers of the Islamic Empire extended in the East as far as India and Afghanistan and in the West as far as Tangier.

The first four Khalifas are known as خلفاء راشدين or the Pious Khalifas. Although they were Masters of a mighty empire but it never occured to them to assume royal titles, pump and pageantry. It was a problem for a foreigner to distinguish the Khalifa from his companions. Kalifa Omar ruled a vast empire but when he went to Jerusalem to take possession of the keys of the town he was accompanied by only a private servant of his. He strictly forbade his governors to wear silken dresses or keep warders at the doors of their houses so that complainants might have easy access to them in order to have their grievancess redressed.

KHILAFAT LIBRARY

With the death of Ali in 661 A. D. the Pious Khilafat came to an end. Hasan, the elder son of Ali, abdicated in favour of Muawiya who became an undisputed ruler of the vast Islamic Empire in 664. The Pious Khilafat lasted only thirty years but the achievements of this brief period are so glaring and glorious that they only dazzle the eyes of thinkers of the world. It was a true pattern of what an Islamic republic should be. It was theocratic in form but it amalgamated religion and government in proportions so congenial to human nature. It was full of blessings for Muslims as well as non-

Muslims. The latter were generously treated and their rights were properly safeguarded. The charter granted to the Christians of Najran by the Holy Prophet Muhammad (peace and blessings of God be on him) was faithfully carried out to the very letter of it by his followers. The charter was a monument of enlightened tolerance. Religious freedom was granted to all non-Muslins-Jews, Christians and fire-worshippers with the result that they joined the forces of Islam in numbers.

KHILAFAT LIBRARY

All the four Pious Khalifas, although rulers of vast territories, were simple in their dress, and their general demeanour. Each one of them regarded himself as a servant of the people and on a par with other Muslims, claiming no superiority for himself or his family. The non-Muslims—Christians, Jews and Persians all enjoyed full religious liberty and the protection of their lives and property. When Persia was conquered Omar "took immediate measures to settle the peasantry securely in their possessions. They were released from the galling oppression of the large land-holders, liberty of conscience was allowed to everyone and the Muslims were ordered not to interfere with the religion of the people". *(A Short History of the Saracens p. 33)*

"Moreover, the tribute exacted by the new conquerors was even less than that exacted by the old, and the conquered could now pursue their religions practices with more freedom and less interfererce". *(History of the Arabs by Hitti p. 143).*

The Islamic state reached its perfection during the ten years of rule of Khalifa Omar in all respects. Rules and regulations were framed through public consultation for the harmonious working of government machinery. All departments received equal attention so that the Islamic republic became an ideal state. The last two Khalifas carried out the work of government as laid down by Omar the Great. The revenues of the Abbasid Empire did not exceed those that were collected during the reign of Khalifa Omar, notwithstanding the fact that the former enjoyed all the benefits of a settled government.

Moon in the East

(III)

A short biography of the late Khalifa-tul-Masih II

By Abdul Ghofoor Soofi

The anti-Khilafat leadership decamped from Qadian in high spirits and with roseate dreams of a great future that they believed they would shape with their own hands. They also believed that Qadian would soon become a desolate and abandoned wilderness where owls and bats would make their abode. For, they had left the community chest empty and the Central organization in debt and scholars and penmen and pillars of the movement had departed! So ran the feeling among them.

But little did they know that they had blundered into a dead end street and that the flag of the Khilafat shall be planted aloft in many hearts and many lands and that thousands will flock to the shepherd from far and near, even from among the drop-outs and their families.

KHILAFAT LIBRARY

Drop-outs in Dismay and Disarray

The dissidents were soon in dismay. They had rejected the Khilafat institution openly and opted for the Anjuman, the Central Organization. At heart they were not convinced of their stand; their doubts in their professed belief betrayed their mental confusion and lack of understanding of their own position and utter failure to rationalize it was reflected in the mistakes they made subsequently. The 'Paigham-i-Sulh' (Lahore), organ of the dissidents dated 16th May 1915 observed "What prevents the followers of the Sahibzada Sahib from accepting Hazrat Maulvi Muhammad Ali as the Khalifa-tul Masih?"

In fact soon after the split the drop-outs selected three Khalifas (1) Maulvi Ghulam Hasan Khan of Peshawar, (2) Sayyed Hamid Shah of Sialkot and (3) Khwaja Kamaluddin. Two of them, Maulvi Ghulam Hasan Khan of Peshawar and Sayyed

Hamid Shah of Sialkot offered their allegiance to the Khalifa-tul Nasih II and Khwaja Kamaluddin severed his connection with the dissident organization, the *'Ahmadiyya Anjuman-i-Ishaat-i-Islam'* and parted company with Maulvi Muhammad Ali, denouncing his methods and programs in a pamphlet entitled *'Mukashifa'* which was later incorporated in his work "Mujaddid-i-Kamil". This was not the only change that took place so soon in their beliefs. They had in fact to do a lot of re-thinking and since they could not accept the line of demarcation laid by the Promised Messiah between the Ahmadi and the non-Ahmadi, which was but a logical concomitant of the affirmation offered by the former and denouncement made by the other, of his mission, his call, his office and his leadership. The dissidents had earlier shared with pro-Khilafat group the belief that they, like other Ahmadies, were "the members of a Prophet's (Nabi's) movement" *(Paigham-i-Sulh, March 22, 1914)*

KHILAFAT LIBRARY

Even after their break-away from the main body of the movement, they held the belief that "a prophet will be raised from among the offspring of the Mirza Sahib (i. e. the Promised Messiah *(Kalid-i-Kalamul Imam, p. 137)*. But later they divested the Promised Messiah of the mantle of prophethood and reduced him to the level of a super-scholar (Paigham-i-Sulh, dated May 12, 1922) and took the stand that the door to prophethood had been bolted for ever. The dissidents believed that deliberative and executive powers-were vested in the Anjuman and that the Khilafa should rubber-stamp its decisions. On March 22, 1914, they resolved at a conference held at Lahore "If Mian Mahmud Ahmad Sahib agreed to accept the decisions taken by the Sadr Anjuman as final and binding and further agreed to consider it unnecessary to demand oath of allegiance from the old Ahmadies, he should be accepted as the President of the Sadr Anjuman-i-Ahmadia and chief of the entire community".

The pro-Khilafat group believed that the Khalifa was an independent person and capable of taking decisions under God and bound to consult the community but not bound to accept

the majority vote or view and that the Khalifa was the leader to whom obedience was due as had been due to Khalifas in the early Khilafat.

Bitter Disillusion

KHILAFAT LIBRARY

After long and bitterly disillusioning experience the dissidents realized that an Anjuman was no substitute for an independent leader to whom allegiance and obedience were due *(Paigham-i-Sulh February 7, 1937 aud February 27, 1937)*.

Shifts in beliefs were another malady that struck at the root of their faith.

The Drop-out chief Maulvi Mohammad Ali first belivered that the birth of Jesus was miraculous and there was no father involved in it. *(Review Vol. VII page 14)*.

In his commentary on the Holy Quran, he went back on this belief.

The dissident chief believed in his early life that in the light of the verse "guide us Thou to the path of Thy favoured ones", God could raise a Prophet; "The opponent is free to interpret it any way he likes, but we hold the view that God can still raise a Prophet." *Alhakam page 6, dated July 8, 1908)*. Later he rejected this view in his commentary. For quite a while, even after their departure from the center the drop-outs thought highly of the Khalifatul Masih II. As years rolled on and failure after failure embittered their minds and the pro-Khilafat Center gained from strength to strength and success to success, they changed their tune. Once had said Maulvi Muhammad Ali "Dear readers we assure you that we regard the Sahibzada Sahib our elder, our leader, our resort and our refuge and recognize the purity of his soul, the eminence of his nature, and the brightness of his mind, and his innate nobility and love him with heart-felt affection." *(Paigham-i-Sulh dated March 29, 1914)*.

"No honest man entertains the least doubt that Hazrat Sahibzada Mirza Mahmnd Ahmad, Hazrat Sahibzada Mirza Bashir Ahmad

and Hazrat Sahibzada Mirza Sharif Ahmad, are the sons of the Divinely-appointed commissioner and high-placed Reformer. They are knowledgeable, men of great piety, virtuous and of exceedingly high character and in every respect eligible for leadership in righteousness and all these sons are without a doubt spiritually as well as physically members of the household of the Promised Messiah and deserving of the blessings of the Divine revelation to the Promised Messiah" Verily Allah is with thee and with thine."

KHILAFAT LIBRARY

(Paigham-i-Sulh dated Narch 29, 1914)

Later they called the Khalifatul Masih II "Hasan-bin Sabah" and 'Alexander Dowie' !

The drop-outs totally neglected the "Will" of the Promised Messiah and therefore missed the organization it envisaged. Maulvi Muhammad Ali later regretted the mistake bitterly and ascribed the internal weakness of his party to his personal failure to appreciate the importance of the "Will" to the life of the movement. *(Paigham-i-Sulh January 4, 1937)*

Maulvi Muhammad Ali's Role

Maulvi Muhammad Ali was an employee of the Sadr Anjuman. He was also a member of its Executive and exercised a good measure of influence. He had been the Editor of the Review of Religions and was later assigned the important task of translating the Holy Quran into English. The Urdu version of his translation and notes was reviewed by the Khalifatul Masih I who was highly pleased to note that the work was almost complete before his death.

After the election of Hazrat Mirza Bashiruddin Mahmud Ahmad to the high office of Khilafat, Maulvi Muhammad Ali participated in the first meeting of the Sadr Anjuman held under the chairmanship of the Khalifatul Masih II. The Executive passed a resolution sanctioning (1) appointment of a clerk to fill the vacancy created by the assignment of an Assistant to the Holy Quran commentary office, at the request of Maulvi Muhammad Ali (2) Living allowance was sanctioned for a new

convert to Islam (3) Issue of new certificates by the "Will" office was approved, (4) Sanction was given for defraying the cost of medical treatment of the late Khalifatul Masih I. Also subsistance allowance was sanctioned for his survivors.

For a while Maulvi Muhammad Ali remained in Qadian, apparently living a quiet life and attending to his normal duties. On April 20, the Khalifa-tul Masih II received a report that a few kids were heard expressing a desire to stone Maulvi Muhammad Ali as soon as he emerged from the Mosque after Friday Prayer. The wish never materialized. But the Khalifa-tul Masih II took the precaution of warning the parents that if any such thing happened, he would hold them fully responsible for the mischief. He next wrote a letter to Maulvi Muhammad Ali assuring him of every kind of protection and security for which he undertook to be personally responsible. This letter was handed over to Maulvi Muhammad Ali personally by Dr. Khalifa Rashiduddin who conveyed to him the Khalifa-tul Masih's personal concern in the matter. Maulvi Muhammad Ali acknowledged the letter with "deep sense of gratitude" and said that he had no intention of leaving Qadian and was proceeding to Dalhousie for the Holy Quran Commentary work and that he had already obtained leave of absence during the period of Khalifatul Masih I.

KHILAFAT LIBRARY

Records of Sadr Anjuman office dated April 26, 1914 show Maulvi Muhammad Ali's request for six months' leave with pay. Maulvi Muhammad Ali, however, quietly departed from Qadian taking away with him the English translation and commentary of the Holy Quran, together with all the reference books as well as the type-writer. Later the work was published under his name and remained the biggest source of his personal income throughout his life.

Order about donations

In the first week of April, 1914, the Khalifa-tul-Masih II asked the members to send all their subscription-monies to him

directly, which he said, would be deposited by him in the treasury of Anjuman, and that they would receive back proper receipts of the Treasury. In the month of July this order was rescinded and rate-payers were asked to remit their monies direct to the community chest controlled by the Anjuman.

Challenge to Dissidents

A week after assuming his office, the Khalifa-tul-Masih II issued a challenge in the form of a brochure under the title 'Who can hinder the work of God!" It disposed of the dissidents' charge that he had worked his way to the Khilafat through a conspiracy. The call stirred many hearts and scores of members responded with offers of allegiance from diverse places. In the course of this declaration, the Khalifa-tul-Masih II said," I swear by God Almighty, I have never begged for Khilafat from any one. Not only that, I have never petitioned even to God for the office of Khilafat. It is only His grace. I wonder how an incompetent person like me was preferred by Him. However, His choice fell on me. And now none can take off the robe He has draped me with. "The declaration carried the prophecy that the dissindent camp will be cut up into mutually hostile groups and so it was.

KHILAFAT LIBRARY

(*Alfazl, March 25, 1914*)

Consultative Conference

An all-Ahmadiyya consultation conference was held on April 12, 1914, in Qadian under the auspices of the Khalifa-tul-Masih II to consider ways and means of propagation of Islam in the world. The Conference resolved to send out missionaries to principal towns of India to launch a propagation campaign (2) to regard and respect the orders and decisions of the Khalifa-tul Masih II as final and binding (3) to encourage a few students from each District to join the Ahmadiyya academy for religious instruction (4) to take responsibility for the expenses of all the missionaries (5) to collect 'Zakat'—the proceeds to be directly handed over to the Khalifatul Masih II (6) to start

public schools, and Ahmadiyya hostels, wherever conditions were favourable, as far as possible withoug government aid (7) It was also resolved to have a College in Qadian.

In order to implement the proposal to spread Islam all over the world, the Khalifa-tul Masih 'II' founded a body called Anjuman Taraqqi-i-Islam' with Sahibzada Mirza Bashir Ahmad, Maulana Sayyad Muhammad Ahsan Amrohi, Nawab Muhammad Ali Khan, Sayyed Hamid Shah, Maulana Sher Ali, Dr. Sayyad Mir Muhammad Ismail, Dr. Khalifa Rashiduddin and Seth Abdur Rahman Madrasi as its Executives with Maulana Sher Ali as its Secretary.

Expounding his scheme the Khalifa-tul Masih said "Propagation of Islam is the primary duty of the Khalifa. I have pondered long on the matter but have failed to understand why I have been so much devoted to the propagation idea from my childhood. Moved by this enthusiasm and this ambition I begged of Allah to make me instrumental in Islam propagation campaign and I am full of gratitude to Him that in answer to these prayers of mine, He granted me many heart-gladdening assurances. You are the people whom God has chosen and this is one of the fruits of my prayers that He has shown me. When I see this, I feel certain that He will Himself provide all the other means as well."

KHILAFAT LIBRARY

Filling the void

As, owing to the departure of some members from Qadian, following differences over the question of Khalifat, appointment of new members to fill vacancies in the Executive became necessary, Sahibzada Mirza Bashir Ahmad, Maulana Sher Ali, Maulvi Muhammad Din, Maulana Sayyad Sarwar Shah Sayyad Mir Nasir Nawab, Sayyad Mir Muhammad Ishaq, Chaudhri Nasrullah Khan were nominated as members.

Khalifa-tul Masih grieves for dissidents

The void that the departure of dissidents left had been filled. Every department was fully manned and capable hands,

submissive hearts and keen minds were on the jobs. But the Khalifa-tul Masih II was far from happy. The house had been set in order. But he missed the men who had left. He deeply grieved over their loss for, it were they who had lost another chance of service, a fresh opportunity of spiritual fulfillment and a new lease of heavenly life. Friends had become foes. Now they ranged themselves against the center, the life-spring where they had drunk deep. He had to fight a civil war in a manner of speaking. In a letter to a friend he expressed his grief in pathetic language, "Alas, the sword that had to be used against the alien has now to be employed against our own and the energy that had to be expended against others has to be used against our members".

Teaching the Holy Quran

KHILAFAT LIBRARY

On 17th March, three days after assumption of office, Khalifa-tul Masih II started Holy Quran lesson class in the Aqsa Mosque. It was open to all. In the course of this learned, informative and explanatory session the Khalifa-tul-Masih II went into minute detail and exhaustive commentry which took into full account hostile criticism of every type. With breaks the lessons continued till February 1952. During the period a mass of data had been collected on the meaning and purifying influences of the Quran, on the historic background of events and commands it narrated, its lofty character-building teachings, its perpetual glories and its prophetic warnings and its promise and its relevancy and its inexhaustible spiritual treasures and its disbelief-killing armoury which later appeared in the shape of a voluminous commentary both in original Urdu and English and has been in growing demand since its first edition appeared.

Demand for Funds

In April 1914 the Khalifa-tul-Masih II in a proclamation called for subscriptions to finance the program of the Anjuman-i-Taraqqi-i-Islam. The demand was accompanied by a public

thanks-giving manifesto, to acknowledge the divine favour of gathering the community in unity under the shadow of Khalifat. This was a bugle of victory that spelled total and final rout of dissident forces. As he finished speaking, money and promises of donations started coming in, both men and women giving out generously their savings, their salaries and their pro. perties. The sacrifical spirit of the poor community of Qadian received Divine commendation. In a vision Khalifa-tul Masih saw one Abdul Samad saying" "congratulations o thou poor community of Qadian, thou art the recipient of the graces and blessings of Khilafat."

Crisis of Ottoman Empire

The Promised Messiah had been foretold in a revelation that the Turkish power shall be overrun at a time by foreign enemies but will recover again by the grace of Allah.

The Khalifa-tul Masih gave it wide publicity in the Middle East and in a tract entitled the 'Living Faith' couched in Arabic invited the World of Islam to the Promised Missiah's movement.

Crash course of Studies

In order to meet the urgent demand for missionaries in India, the Khalifa-tul Masih II organized a crash course of studies to train, in the shortest period, efficient men for the job. The course consisted of translation of the Holy Quran and of Mishkat and Qaduri. The classes were taken by Sayyed Qazi Amir Hussain, Sapyed Muhammad Sarwar Shah, Hafiz Roshan Ali, Sayyed Mir Muhammad Ishaq, Maulvi Ghulam Nabi and Soofi Ghulam Muhammad. Later a hostel was set apart for the trainees and scholars of the movement started a series of lectures.

Nizam invited to join

KHILAFAT LIBRARY

The Khalifa-tul Masih II under Divine direction addressed a call to the Ruler of Hyderabad to accept the message of the Promised Messiah. It was presented to His Exalted Highness

the Nivam in a beautifully bound volume entitled "A present to Kings". Its copies were widely distributed among his prominent subjects of whom one person of outstanding piety, Seth Abdullah Allahdin, a leading businessman of Sikandarabad joined the movement and devoted all his resources and energies to the propagation of Ahmadiyya literature, distributing most of it free and a small fraction at below cost price. His house became a great center of Islamic publications until it developed into a powerful voice of the movement in the whole of Southern India. At the same time the Khalifa-tul-Masih II addressed an invitation to the people of Bengal to study the Ahmadiyya movement and subcribe to its demands. It was very well received by the intelligentsia who got interested in the aims and claims of the Holy Founder of this great spiritual revolution.

The same year the Khalifa-tul Masih addressed a similar letter to His Highness the Begum of Bhopal.

KHILAFAT LIBRARY

Minaratul Masih

The Minaret of the Messiah founded by the Promised Messiah in Qadian as a light-house representing in physical shape the darkness-dispelling lights of Islam was raised by one storey. The work started in 1914 and received finishing touches in 1916. The Promised Messiah had declared that the progressive stature—raising of the Minaret would run parallel to the progressive expansion of the movement.

As the Minaret rose higher and higher so did the light of Islam spread further and further through increased activity of missions, of the Ahmadiyya movment founded during the subsequent years.

Khalifa-tul Masih II Marries Amtul Hayi

In May 1914 the Khalifatul Masih II married Sayyida Amtul Hayi, daughter of the late Khalifa-tul Masih I.

World War I

In the World War I (1914-1918), the Turkish Empire and Germany fought as allies against Britain, Russia and France.

The Muslims of India were very much concerned as they were subjects of the British Sovereign and co-religionists of the Turks. A choice had however to be made. They decided to side with the British as they had sworn loyalty to the Throne and besides it was not a religious war. Kaiser William of Germany was not fighting for the glory of Islam or for the emancipation of slaves of Africa or for the subjugated nations of Asia. It was a war for loaves and fishes, for lands and slaves. Britain had more than its share and Germany had far less than its case merited, so argued the Emperor of Germany. The question was not who should free who; the question was who shall rule the waves, the British monarch or the German Kaiser. Turks had chosen to side with Germany. They could have chosen to fall in step with Britain as they had done before in the Crimean War. Muslim rulers and Muslim public made their contribution to the British War effort as did the other Indian elements. The Nizam of Hyderabad placed at the disposal of the British Government contingents of his army, free of charge and much in cash and kind. So did the other Muslim Princes of Bahawalpur, Kalat, Khairpur Mirs, Bhupal and Rampur. Dr. Muhammad Iqbal, the national poet offered in a poem, his head to the British monarch urging the King "to accept this humble token" of his loyalty. The Ahmadiyya movement was too small and financially too poor to offer much but it joined the general body of Muslims in their support of the British who made a solemn pledge that if they won the war they would not disturb the status quo in the conquerred territories of the Middle East.

KHILAFAT LIBRARY

Annual Meeting

The first annual meeting held under the auspices of the Khalifa-tul Masih II was convened in December 26, through December 28. The highlights of the occasion were the discourses and addresses of the Khalifa-tul Masih II. One talk dealt with

Heavenly evidences supportiug his Khilafat, the other related to important duties of the community, such as abstension from political involvement, mutual encouragement of marriage ties, stress on congregational prayers, understanding of the translation of the Holy Quran, payment of Zakat, collection and preservation of material relating to the life and work of the Promised Messiah, The addresses were later compiled in book-form and published under the title 'Barkati-Khilafat' (Blessings of Khilafat).

Education Committee

A committee was appointed to plan an educational expansion program. It was headed by Sahibzada Mirza Bashir Ahmad. Lower Primary Schools were started as a first step in several villages in District Gurdaspur. Another Committee was convened to suggest measures for taking care of new converts to Islam. The Committee consisted of (1) Sahibzada Mirza Bashir Ahmad (2) Maulana Sayyad Sarwar Shah (3) Dr. Muhammad Sadiq (4) Sayyad Mir Muhammad Ishaq, (5) Bhai Abdur Rahim Qadiani and (6) Master Abdur-Rahman.

KHILAFAT LIBRARY

Debates

The year was marked by long arguments between Ahmadi scholars and dissidents and between Ahmadi Divines and Arya Smajists The most noteworthy were the debate between Hafiz Roshan Ali and Qazi Muhammad Yousaf (This gentleman later joined the Khalifat camp) and (2) the debate between Hakim Khalil Ahmad and a Hindu Pandit held at Monghyr.

Missions in Europe and America

Chaudhri Fateh Muhammad Sayyal, the first Ahmadiyya missionary to England had opened a mission in July 1913 on a temporary basis in Woking. A permanent mission was started by him in London in April 1914 under the direction of the Khalifa-tul Masih II. Chaudhri Sayal succeeded in acquainting a fairly sizeable section of the educated class, with the high moral teachings of Islam and had been rewarded with a few serious-minded converts. After his return to Qadian in 1916

Qazi Muhammad Abdullah Bhatti took charge of the mission. Because of the outbreak of World War I he was greatly hampered in his work, he had to reach the people through correspondence and literature. In 1917 Dr. Mufti Muhammad Sadiq joined him.

A close companion of the Promised Messiah and a man of great learning, piety and charm, with his green cloak, green turban and grey beard, he became a marked figure and attracted many visitors and searchers and scholars to the mission. He was invited to many functions and cultivated many contacts and took advantage of every opportunity to put across the message of Islam. In 1914 Chaudhri Fateh Muhammad Sayal and Maulvi Abdur Rahim Nayyar were deputed to London Mission. Maulvi Mubarak Ali joined them in 1920. Chaudhri Sayal purchased a large tract of land in Southfield, Putney (London) for the building site of a Mosque. In 1921 Maulvi Mubarak Ali took over as head of the London Ahmadiyya Mission for Islam. Soon after Maulvi Mubarak Ali left for Germany to pave the way for a mission in Berlin and Maulana Abdur Rahim Nayyar was appointed head of the London Mission. He was assisted by Malik Ghulam Farid M.A.

KHILAFAT LIBRARY

At the invitation of its convenors Khalifa-tul Masih II visited London to participale in the All world Faiths Conference held at Wembley in 1924, and laid the foundation of the First London Mosqze. Maulana Abdur Rahim Dard was appointed missionary in-charge. and Maulana Nayyar accompanied the Khalifatul Masih II back home. Construction of the Mosque was completed in October 1926. Maulana Dard arranged a well-attended party at its opening ceremony. The British Press took note of the event and of the movement and its role as the spearhead of Islam propagation activity.

Maulvi Farzand Ali Khan took charge of the mission in 1928 with Sufi Abdul Qadir Niaz as his assistant. He was later replaced by Maulvi Muammad Yar Arif. Maulana Abdur Rahim Dard was again deputed to the London Mission. Maulvi Farzand

Ali and Maulvi Dard formed an impressive team and took active part in the Indian Independence Dialogue between Indian representative and the British Parliament and with the London Mosque becoming a meeting ground of Muslim delegates like Dr. Sir Muhammad Iqbal and Qaid-i-Azam Muhammad Ali Jinnah who was later sucessfully persuaded by Maulana Dard at the instance of Khalifa-tul Masih II to end his self-imposed exile to England and resume leadership responsibility of the Indian Muslims who, it was argued, urgently needed a cool-hearted and constructive guiding hand.

KHILAFAT LIBRARY

Sahibzada in England

During this period some youngmen of the Promised Messiah's family were enrolled in Britiish Universities for advanced education. They were Sahibzada Mirza Hafiz Nasir Ahmad, Sahibzada Mirza Zafar Ahmad, and Sahibzada Mirza Saeed Ahmad. These youngmen started a journal named 'Al-Islam' to strengthen the voice of the London Mission. The journal was edited by Sahibzada Hafiz Mirza Nasir Ahmad. In the year 1936, Maulana Sher Ali, Maulana Jalaluddin Shams, were sent to London in connection with the translation work of the Holy Quran into English. They also participated in the mission activity and helped make it a highly vocal and attractive center of Islamic instruction. Maulana Jalaluddin Shams headed the London Missian in 1938. He was assisted by Maulvi Muhammad Siddiq of Amritsar. In World War II inspite of great hardships and handicaps he stepped up mission activity and contacted different societies and VIP's visiting England during this critical period, conveyed the message of the Messiah to the kings of England and Yougoslavia, had prolonged debates with Mr. Green, a protagonist of Chriatian thought, supervised translation work of the Quran in Dutch, German, Spanish, Italian and French His works 'Where did Jesus die', and 'Messiah's tomb in India' created quite a flutter in the dove-cots of the Christian Church.

Maulana Shams was replaced by Chaudhri Mushtaq Ahmad Bajwa in 1946. He was assisted in his work by Chaudhri Zahur

Ahmad Bajwa who took over as Imam in August 1950. Qureshi Maqbool Ahmad, Sayyed Muhammad Ahmad Nasim, and Chaudhri Abdur-Rahman, Maulood Ahmad Khan worked as assistants. The latter was placed in charge of the mission when Chaudhri Zahur Ahmad Bajwa's term terminated in 1955.

When the Khalifa-tul Masih II visited Europe in 1955 for reasons of health, an All Europe Ahmadiyya missionary Conference was held in London, to deliberate measures for re-invigorating mission campaign on behalf of Islam in the West.

Bashir Ahmad Khan Rafiq was appointed assistant to the late Chaudhri Rahmat Khan in 1960. In March 1964 Bashir Ahmad Khan Rafiq became head of the mission and is currently the Imam of the London Mosque. He also edits the well-appointed monthly Muslim Herald. When the Khalifa-tul Masih III paid a visit to England in 1967, Bashir Ahmad Khan Rafiq organized a number of successful functions in his honour and made commendable arrangements for the hundreds of guests and visitors who thronged the mission during busy days of the Khilafa-tul Masih's stay in London. Among the volunteer-workers in the London Mission the names of the late Sayyad Mir Abdussalam of Sialkot, Abdul Aziz Din, Qureshi Salahuddin, and Aziz Ibn Abdul Azizuddin, Nasir Ahmad, Mrs. Aleema Bilal, Mr. Bilal Nattal deserve special mention. Branches of the mission have been established in Brighton, Bradford, Blackburn, Leeds, Glasgow, Preston, Huddersfield, Oxford, Birmingham, Shuffield, South Hall, and Manchester.

KHILAFAT LIBRARY

London Mission of the Ahmadiyya Movement is now a highly respected and widely recognized center of Islam in Britain. It has been visited by statesmen and students alike from all over the world, from Africa and Asia. The mission has vast properties in England and is now not only a viable concern but an expanding and enlightening seminary where Muslims of all racial groups and countries meet as brethren-in-Islam. The

(*Continued on page 12*)

Why was Pilate Present at the Crucifixion?

(Muhammad A. Khan Ghauri, Rabwah)

The Jews asked for a sign and Jesus in reply said, "A wicked and adultrous generation keeps on seeking for a sign, but no sign will be given it except the sign of Jonah the prophet, for just as Jonah was in the belly of the huge fish three days and three nights, so the son of man will be in the heart of the earth for three days and three nights." (Matt : 12 : 39-40)

This prophecy, the only sign given by Jesus in support of his truth, came true in a most mysterious way. In this mystery Pilate played a very important part.

The Gospels tell us that Pilate Pontius, the Procurator was himself present at the crucifixion of Jesus, son of Mary. His presence there gives us food for thought. A natural question comes to our mind—why was Pilate there? Was it customary for the Roman governors to be present at each and every hanging on the cross? Was it a part of their official duty to witness all crucifixions? If not, why then was Pilate present on this occasion?

KHILAFAT LIBRARY

There is evidence in the Gospels that Pilate was extremely anxious to help and save Jesus from the ignominious death on the cross. There were many reasons. Being the governor of the country he had all the available sources at his command to glean all kinds of information. He knew that although Jesus claimed to be the Promised Messiah of the Jews, yet he was a harmless holy person who preached a message of love. He knew that although his enemies the Pharisees and the Elders accused him of inciting people to rise against the Romans, yet he was a man of peace. The Jews had, as a matter of fact, rejected him for the very reason that he did not ask them to get ready to revolt. The Jews had no use for a Messiah who said, "Give

unto Ceasar what is Caesar's". Yet from among the Jews there were some who had accepted his claim while there were many who eagerly went to listen to his discourses. But never had he preached violence against the State. Pilate knew that the Pharisees and the High Priest had accused him of crimes of which Jesus was completely innocent. Even the evidence produced in his court was flimsy, irrelevant and contradictory, and Pilate had to express his opinion and said," I find no fault in this man." (Luke : 23 : 4).

KHILAFAT LIBRARY

There was another reason on account of which Pilate was greatly perturbed. "While he was sitting on the judgement seat, his wife sent word to him, "Have nothing to do with that righteous man, for I have suffered much over him today in a dream." (Matt : 27 : 19). For these reasons Pilate was anxious that no harm should come to Jesus through him. He was fully aware of the fact that "It was out of envy that they had delivered him." (Matt :27 : 19) The High Priest and the Elders were greatly scared of his growing popularity which could be highly detrimental to their power and prestige. Removal of Jesus from the scene, to them, was a matter of the greatest urgency. Nothing else could serve their purpose better than the proof that Jesus was an imposter. If he died on the cross, no other proof was required, for it is written, "ACCURSED IS EVERY MAN HANGED UPON A STAKE." (GAL : 3 : 13) "a hanged man is accursed of God" (Deut : 21 : 23).

The Elders and the High Priest did not have the authority to hang anyone on the cross. Only a high Roman Officer could condemn a person to die on the cross. The High Priest and the Pharisees did succeed in their intrigues and got Jesus arrested and brought him in the court of Pilate, the Roman procurator. The Jews would be adjudged free of complicity in the matter if Jesus was condemned to death by the Roman governor.

The High Priest and the Pharisees accused Jesus of being guilty of subversive activities against the state. They accused him of claiming to be the promised King of the Jews sent by God to

liberate the Israelites from the Roman rule. These were indeed very grave charges and Pilate was not at all convinced by the evidence before him and on the strength of information received through different sources, he was fully convinced that Jesus was a law-abiding holy man who could possibly have no connection with underground disloyal movements. For these reasons Pilate was very much inclined to let Jesus go scot free, but the Jews threatened to take the matter to the Emperor. This Pilate wished to avoid at all costs.

KHILAFAT LIBRARY

Pilate is humbled

On his arrival in Palestine as the procurator, Pilate had ordered that a picture of the Emperor must be hung in all the public buildings of the Jews. This the Jews very strongly resented on the ground that all public buildings of the Jews were a part of their temple where no idol or picture could be placed. But Pilate refused to listen to their arguments and ruled that his order was, in no way, an encroachment upon the religious rights of the Jews. The matter was, therefore, taken to the Emperor who gave his ruling in favour of the Jews and commanded that all ths pictures in question be removed immediately. Pilate did remember this discomfiture and did not relish the idea of another dispute going to the court of Rome. Pilate knew that the Jews were quite capable of inventing proofs and producing false witnesses before the Emperor. He also knew that if the Jews succeeded in convincing the Emperor, he would not only lose his high post but there was every likelihood of his losing his head. Pilate was, therefore, in a great dilemma. On the one hand he was scared of the Jews, on the other he did not wish to condemn to death a perfectly innocent man. He decided to be discreet in this matter.

During the course of the trial it was known that Jesus belonged to Galilee. Pilate knew that King Herodus of Galilee was present in Jerusalem as he had come for the Passover celebrations. To shift the responsibility from his shoulders he sent Jesus to the King who held the powers of condemning criminals to

death. But the King could not be brought round to the idea and after asking a few questions and having subjected him to mockery and ridicule, sent Jesus back to Pilate for trial.

Seeing that the Elders refused to listen to commonsense, Pilate thought of appealing to the sentiments of the mob. He, therefore, had Jesus chastised and brought before them in a miserable state bleeding from the wounds of the lashes. But the hard-hearted Jews were not moved. Having failed in this move, Pilate reminded them that according to the custom he had to release one prisoner in honour of the Passover celebrations. He suggested the name of Jesus. But the Elders incited the mob to ask for the release of Barraba, the robber. In a state of great exasperation Pilate asked for some water to be brought and in the presence of the whole multitude he washed his hands saying, "I AM INNOCENT OF THE BLOOD OF THIS MAN." To this the Elders, in one voice, replied, "HIS BLOOD COME UPON US AND UPON OUR CHILDREN". History has shown how God granted this ominous wish.

KHILAFAT LIBRARY

Essenes work out rescue

Now that Pilate did not succeed openly in saving Jesus from the ignominious death on the cross, he thought of other means. On receiving the message of his wife in the court, he resolved at any rate to save the life of Jesus. Circumstances also favoured him. That day was the Preparation day—the day prior to the Passover Feast –a Sabbath of the Jews. Sitting in his court at mid-day, Pilate thought that even if Jesus was put up on the cross that day he would not remain there for more than three hours. And in three hours few people died on the cross. "Yes;" he thought, "he could still be saved. His bones shall not be broken." With this determination he handed over Jesus to the Jews for hanging on the stake and lost no time in planning his rescue.

To supervise the hanging he appointed the Centurian who, he knew, held Jesus in great esteem- Having given him the necessary instructions he then sent for Joseph of Armithea, a

wealthy Jew and a secret follower of Jesus. Pilate must have confided in him his plan of trying to save Jesus from the jaws of death. Joseph immediately hastened to the Elders of the Essene sect to work out the details. In order to see that their plan worked out smoothly, Pilate thought it necessary to be present at the crucifixion to see that nothing went wrong. Although this secret planning is entirely our guess and we have no historical proof in our support, but if our readers turned to the Gospels a careful study will show that our guess fits pe fectly into all the facts described. Pilate's plan was a very wise one and what happened later completes the picture. Elements also helped greatly in this plan.

KHILAFAT LIBRARY

Bones not Broken

When the soldiers impaled Jesus to the cross a great darkness came over the land and many Jews who had come to witness the hanging were greatly scared and were completely shaken. They thought that the wrath of God was surely descending upon them for their wickedness—for hanging the holy man of God upon the cross. A great number of them returned to their homes. Owing to this darkness it became difficult to judge the time of sunset. The Elders began to be uneasy because they were most anxious to take down the bodies from the cross to have them buried before sunset. They, therefore, requested that Jesus and the two robbers be taken down and their bones broken. The soldiers accordingly broke the bones of the two robbers. But when they came to Jesus the Centurian cried that he was already dead. He said this in such a convincing manner that even Pilate got a shock and he "wondered if he were already dead." Since the Centurian had declared Jesus to be dead it was not considered necessary to break his bones. And as it was getting dark the Jews did not object to Joseph taking away the body of Jesus for quick burial?

All the four Gospels are unanimous about Joseph of Armithea boldly coming forward to claim the body of Jesus and Pilate readily granting his request. Joseph had not come unprepared.

He was accompaoied by Nicomedus the ablest physcian of the land who had come with medicines and herbs to apply to the body of Jesus and sprinkle over the linen sheet in which they wrapped the body. Adjacent to the place of crucifixion was a garden owned by Joseph in which there was a new grave hewn out of the rock and which had not been previously used. They put the body in the sepulchre and rolled a huge rock against the door.

It must be remembered that ordinarily condemned persons who died by crucifixion were buried in the common graveyard. The relatives were not allowed to take away their bodies. But in some cases permission was granted on payment of heavy fees. In the case of Jesus, as Pilate was himself present there, permission was given immediately. If he had not been present complications could have arisen in obtaining this permission from another officer. Failure in this respect would have resulted in his burial in the common graveyard. But Pilate's presence solved this problem. In short the whole plan worked out smoothly and the body of Jesus, treated with proper herbs and medicines was safely laid in the grave. These medicines, rest and quiet in the grave, worked wonders and in due course Jesus recovered and was removed from the grave by his followers.

Jesus dressed as gardener

All the Gospels tell us that on Sunday morning when the women went to the grave they did not find his body there. According to John, Mary Magdalene enquired of a person standing nearby where they had removed the body of her master. The man to whom she was speaking was none other than Jesus himself standing there disguised as a gardener. Having recovered from the deep swoon he had come out of the grave, was now ready to go away secretly to some safe place already decided upon.

Another important service rendered to Jesus and his disciples by Pilate was his refusing to appoint State soldiers to guard the grave as was requested by the Elders. "Sir, we remember how that impostor said, while he was still alive, 'After

three days I will rise again.' Therefore order the sepulchre to be made secure until the third day, lest his disciples go and tell the people, 'He has risen from the dead." Pilate said to them, "you have a guard of soldiers; go make it as secure as you can." (Matt: 27:64-65) The point in refusing this request was that according to the plan the disciples would try to remove Jesus from the sepulchre as soon as he regained consciousness and was able to move. For this they might have to use force. Using force against soldiers of State on duty would be a very grave offence while fighting privafe soldiers, even of the High Priest, would not be a serious crime.

KHILAFAT LIBRARY

(Continued from page 25)

Ahmadiyya Mosque is for them an oasis of compassionate fellowship in the midst of a great wilderness of harsh and boring individualism.

It will be tall talk to claim that England is on the threshhold of Islam but there is no gainsaying the fact that it is neither that hostile nor so prejudiced. It is beginning to have an open mind, x glimmer of understanding and a good measure of respect. Bernard Shaw and Toynbee could be dismissed as voices in the vilderness' but such voices have, in God's good time, found many echoes and re-echoes until they grew into a din and eventually calls of the time.

(Copyright)

BOOKS ON ISLAM
AND
CONTEMPORARY RELIGIONS

1. **Holy Quran with English Translation and Commentary.**
2. **Ahmadiyyat or the True Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245 pp.
3. **Invitation to Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmad Ahmad 345 pp.
4. **What is Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 88 pp.
5. **New World Order of Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 117 pp.
6. **Islam in Africa** *by* Mirza Mubarak Ahmad
7. **Our Foreign Missions** *by* M. Mubarak Ahmad
8. **Where did Jesus die ?** *by* J. D. Shams
9. **Islam** *by* J. D Shams
10. **The Christian Doctrine of Atonement** *by* Dr. Mufti Muhammad Sadiq D.D.,S.S.P. (London)

Can be obtained from:

The Review of Religions,

Rabwah, West Pakistan.

KHILAFAT LIBRARY

Tahrik-e-Jadid (Monthly)

The Tahrik-e-Jadid (monthly) is the official organ of the Tahrik-e-Jadid, Anjuman Ahmadiyya. It keeps its readers well informed about the day to day progress of Islam and the Muslims all over the world. Its subscription is 7 Shillings or one Dollar per year

Obtainable from :

The Manager Tahrik-e-Jadid,
Rabwah, (Pakistan)

You may pay your subscription to the Ahmadiyya Mission in your own country.

PSALMS OF AHMAD
by **SUFI A. Q. NIAZ**

Price Rs. 10

Order your copy from :

THE REVIEW OF RELIGIONS

RABWAH, Pakistan.

Regd. No. L5746

'Al-Bushra'

ILLUSTRATED QUARTERLY JOURNAL
IN ARABIC
Published by:
Al-Jamia Ahmadiyya, Rabwah,
Pakistan.

ARTICLES CONTRIBUTED BY
EMINENT WRITERS OF THE ARAB WORLD.

Annual Subscription:
Pakistan Rs. 5.00
Other Countries Sh- 10/-

KHILAFAT LIBRARY

The East African Times

AN ENGLISH LANGUAGE MAGAZINE
Published monthly in
KENYA
on
Cultural, Social, Religious, Educational, Political
and Contemporary Developments in
KENYA and EAST AFRICA.

Annual subscription Sh. 5/-

Write to:
P. O. Box 554
NAIROBI, KENYA

Review of Religions is also available in micro-film from University Micro-films, 300 N. Zeeb Road, Ann Arbor, Michigan, U.S.A.